

M1537
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Boston
Group III
Boston Series, tape 1 of 5

Mr. Nyland: I hardly dare to move the chair, you know, because there must be ... according to Ed, there has to be a certain distance between me and the microphone. Ha? Isn't that true, Ed?

Ed Luttrope: Yes, Mr. Nyland.

Mr. Nyland: Yea. And I always follow the advice of the engineer. [pause] And I don't dare to ask him, has he started. You ask him.

Ed: Are you going to ask?

Steve Gersh: Ed, have you started?

Ed: Yes.

Mr. Nyland: See?

Ed: I missed a couple of words.

Mr. Nyland: Just as well, Ed. There will be too many anyhow.

Ed: How did you get so far away from the microphone, now. You've moved away.

Mr. Nyland : Oh. I turned my face in another direction.

Ed: Oh.

Mr. Nyland: Is it better now?

Ed: Ah, lovely.

Mr. Nyland: Everybody satisfied.

Tonight I would like to consider the first meeting of a little series of about three or four meetings, held every two weeks. That is, before I'm planning to go to the West Coast, we'll see how many of these meetings we can get in. And I would like also to have the different people who are coming now, that they will almost bind themselves to come next meeting and at least the following.

Perhaps there will be three, perhaps four. The reason is, that we then don't have to have a

feeling that tonight we ought to talk about everything and not leave out anything at all, so that if something we don't talk about this time, that you will have a chance to think about it and then come back the following time when we have a meeting and perhaps may have some questions, or that inbetween you might read certain things about Gurdjieff, or you might have a chance to talk with other people about it; so that there is a little more coherence in these kind of meetings, and not just happening to be here and then, after I have been, then you forget about it. Because that usually seems to be the pattern: That you do come and when I happen to be here that the audience is a little larger; then it drops down and it is up to the Boston Group to continue with it, and sometimes I realize well enough that it is difficult.

So, I would like to advise you now to listen in such a way that maybe certain things start in you or become a little bit more unclear, so that you really feel that something is important for you, and that you then have an opportunity to come back and then ask.

The reason why I call it 'important,' it simply has to do with taking these kind of ideas a little bit more to heart. Because the tendency at the present time is that people are flippant, they're quite superficial, and many times they are quite negative; that is, they rebel—they don't like this, don't like that; they are critical about a variety of different things, sometimes about themselves, most of the time about the surrounding—and then they let it go because there is very little positivity—that is, that what could take the place of what they are negative about. And we see that in education, in dilution of all the different activities we are engaged in: That many times we are satisfied with a little varnish and let it go at that, without wishing even to find out what is underneath. And this being the tendency to which every person is exposed when he lives his ordinary life—and the condition in general, I would say, of this civilization with which we are more or less familiar—there is very little attention paid to the depth, or to the necessity of such a depth.

And for that reason it's sometimes very difficult for me to talk about it. Because I really don't know where you live, and even if there are some people who are new, I do not know the reason why they come. And I'm so afraid that it's just a matter of a little curiosity like everything else that you are supposed to learn about—and that, naturally, at school is also being taught in a very much diluted form in order so-called to 'equip' yourself, or to be equipped for life as you might find it when you enter it—and that life as it is at the present time is so completely complicated in a variety of different directions, all more or less superficial.

But that seems to be the idea of an education—the more you get, the better it will equip you—but the thinner it is, the less it will last. And to change over this particular attitude and for oneself to realize that that kind of a superficial interest will not last at all and will not do you any good, simply is a difficult problem because you don't believe it when you are in the midst of it.

When we talk about Gurdjieff, ideas of development, ideas of evolution, of something that concerns a Man—or should, at least, concern him—and that at the present time it doesn't concern him very much because we are used to the superficiality and satisfied with it, there is very little wish to find out a little bit more that goes deeper. And I say you're not entirely to blame; and it is an entirely sad fact for yourself that that is the case, and since you are in that sense completely oblivious, you really do not know what I'm talking about.

Sometimes there is a little bit of a spark that can be kindled or that you can recognize as something: "Oh, that's what it really is about." But that kind of interest doesn't last very much; because you talk then to others more or less of the same kind, and very often it is pooh-poohed, or it is sent down as one of the many kind of things that appear on the scene about which books are written, or about which there is a certain ashram somewhere and some kind of a guru appears and tells you a little bit about spiritual existence, or maybe you read a little popularized book about numerology, or palmistry, or phrenology, or Tarot, or the I Ching or things of that kind, and you have absolutely no idea of what it's all about.

And the trouble is, that you are not interested. You don't even question it—why you are not interested—and this is the sad part. Because there is nothing, really, in the education that points out to you the necessity of such a development. And your father and mother, unfortunately having lived already, although a generation ago, are really at the present time neither interested in telling you; because, they are affected many times by the so-called 'fruits' of this civilization, and as long as they have a car and a house and chickens in the pot and so forth, also they are satisfied. And where is a family which keeps a family together as children belonging to father and mother, and where are the fathers and mothers who wish to take care of their children; and this present generation coming to the age where they then could marry—or at least where they have a chance of living together—what are they doing about such particular kind of problems. Because it is made so easy. You simply say "Yes," and then after a couple of weeks or maybe two or three of years, you say "No." And nobody thinks anything about it; because it is *that* kind of superficiality that we are so used to: That you don't even know what is

the difference between surface and something that goes a little deeper, so that many things are now simply put on the basis of appearance only.

And that is where I think we make such a tremendous mistake; because the appearance is nothing else but a little bit of an outer form in which a human being happens to be—and of course which he has to take with him because that's his body—and he tattoos himself a little bit and puts on this and that kind of an air, or he thinks that it is necessary to appear differently from what he is inside. And perhaps it is impossible to indicate that he is empty so he puts something on the outside thinking that people are fooled, and after a little while ... looking in the mirror himself, he also thinks that it is true and he is fooling himself.

I want to talk about a serious question, of: What is your life worth. Why do you want to live, and what do you expect. What is it really that you would be willing even to pay for something that is worthwhile. To what extent are you honest about that. To what extent are you actually willing to make some payment in the form of energy that you apply. How lazy are you. And these are the problems that first have to be settled. Because it's not a question of a little religion, that you go to church or a confession. It's very much a question of your life during the day, every day of the week. It's a question of how you get up. It's a question of how tired you are, and go to bed with what kind of thoughts. And it's a question of how much energy is being spent during the day quite uselessly. But you allow it because you say you have too much of it anyhow so what's the use and never mind, and what Gurdjieff would call the 'disease of tomorrow,' it's already so apparent today. You don't have to wait for tomorrow. Because you are in general very lazy, and you expect other people to do certain things for you, whereas it should be your duty to do certain things for yourself in order to become what we might call even an 'ordinary' kind of a Man in society. So that very often the idea comes to one that I don't want to pay so someone else can pay, and then I can profit by what someone else is doing for himself so that a little bit of that flows over on me.

You don't really know very much about suffering until you become more or less mature, and then of course you have to face it. Because the question of suffering in your life will come up. You cannot avoid it. You may avoid it when you are young, you run away from it. After some time, the more responsibility you take on yourself the more you are liable to suffer. And I think most of the people *have* to suffer; I would say almost ninety percent; I think there are very few people who are really happy. It doesn't mean that they don't know what it is to be happy

and joyful at times, but many times during the day—and a lot of people are under that same kind of a influence—they don't know what to do, and they are not happy at all, and they don't really want to live. But they continue to live because they happen to live, and they continue to breathe because that seems to be the proper thing to do.

When one talks about Gurdjieff and ideas, one talks about certain things that have to do with a depth in one's life. Not the surface. Not just a little bit of a dogma or some kind of a religion that is put in certain words, or a superficial understanding of the Bible or a little bit of interest in Vedanta and such books. And although you may every once in a while look at it—take them off the shelf and sit in the library because you have to study and write a thesis about it—you'll be very, very happy when the day comes that you don't have to go to school anymore, and then you are free.

And then, what will you do with that kind of a freedom. And what is really your ambition. And where is aspiration. And where is the aspiration when it is turned inside and becomes inspiring for you, so that something of your life—your body, your thoughts, your feelings—can actually take place, and that there is a desire to do something with yourself so that you want to build something of yourself; the same way as a person who wants to create and sees an image of that what he wants to make and then goes through all kind of trouble in order to make it and works for it—like a farmer, when he is a good farmer, has to till the soil and not use the tractor all the time so that he can sit on it and let the machine do the work.

I do not know how much you understand of this civilization as it is. I don't know how much, even, you think about it. But if you do happen to think about it, you don't even know how much you are affected; and that it drags you down—that you won't even believe because sometimes you're quite happy in being superficial.

Gurdjieff is not superficial. There is in Gurdjieff something that touches you, if it is right, in a certain place, in what I would call your 'inner' life. And simply to explain it to a few people who don't know very much about it, is rather difficult because I have nothing to hook it onto. Because there is very little in one's person as we have to live it—in Boston, New York, on the West Coast and wherever it is. This what I call our 'present civilization,' what is there that reminds you of something that is really your inner life.

And the question is: What is one's inner life, really. To what extent can I understand it, or do I know by experience, what it is. What is that, that when I say, "Yes, I feel"—what ... what

do I feel. Something that I have to do and like and dislike in a certain way; that I approve of, that more or less I have a feeling and have a certain rate of vibration in my solar plexus and I'm lifted up a little bit because I am a little joyful, and next time of course I hate my existence when I have to shovel snow and the car is stuck and I don't like it.

Where is honest work. Where is really that kind of honesty in wanting to do certain things for the sake of doing it. So that you don't have to look at yourself at the end of the day and see how much you have followed the line of least resistance, but actually you have made an attempt physically; an attempt that you wish intellectually, not because of school days or other people stand over you tell you that you have to do it, but you *wish* to do it; and to what extent you actually try to exercise a feeling, and make a feeling into a little deeper something that becomes emotional.

Inner life has to do with an emotional state of a Man regarding that what is the rest of the universe. It has to do with his Conscience. It has to do with finding his place in this world as a human being. It has to do with relationships between people. It has to do with the possibility of a Man growing up and finding out why he happens to be on Earth; or if he cannot find that, that he then uses the time that is available to him and all the different talents that have been given in some way or other, that he starts to utilize them for a very definite purpose.

Gurdjieff talks about an aim in life, not wishy-washiness. He talks about a Man who can say, "Yes" and a Man who can say, "No." A Man who will have to know because there is an urge in him. A Man who searches, a Man who has problems; a Man who wishes to solve such problems and not run away from them.

So, when we talk about Gurdjieff we talk about serious matters; not just superficial nonsense like you can read in thousand and one books if you like, but something that really engages you and touches you somewhere. I say, in your 'inner life.' Your inner life depends on that what you feel. That's where it starts; and the depth that you allow in yourself, when you are by yourself and you don't have to give any account to anybody else then, and to what extent it might even in to and say: "Yes, I believe there is a God who can see me"; or "There is something in my Conscience that tells me I ought to do this and that and so forth," and I cannot do it and that you feel sad because you cannot do it. How often are you sad because of that, that you find out that you really *ought* to do it and you don't, and that your poor little mind comes in and rationalizes about it and tells you that it really is not so bad at all, and that there is this way out

and that way out, that you really don't have to Work because there is enough ersatz that will take the place—some kind of a pill that will help you to expand your consciousness.

We're talking about something that has to do with a level of Being on Earth, and the possibility of leaving this level and going somewhere else. And that other kind of a level, we mean—when we say it is 'planetary'—it means it is away from Earth. When we talk about Work on oneself, we talk about freedom. And because I wish a freedom for myself, I have to work for it.

So it means ... when I say 'Work' it means not to be lazy, how much you really wish, how much you want to do about yourself, how much is it that you want to take on as that kind of a responsibility. Because no one is forcing you. The whole world will not say anything at all, even if you are a little bit too lazy, or try to get away with things so that nobody can notice it. Because for yourself, you probably will feel very happy when something happens; you have not paid for it, and still you can profit by it. That happens to be the tendency: This kind of laziness, in not even wanting to face yourself and not to do anything about it, or sometimes that you are too stupid to know in what direction to look.

When a person becomes interested in this kind of Work, he has to be interested first in ordinary life on Earth. He has to establish something on Earth in whatever it is—that is, education, his particular position, his bringing up, his generation, the friends he has, the way he spends his time, the time that is now his own—when he is on his own, to find out what kind of energy flows in one direction or another, and to what extent you actually become a little bit more serious about your responsibility for that kind of energy. Because that's your life; and the realization that that life is given to you—because you didn't own it before; you found yourself with it and here you are continuing with it—and you have to maintain it; and you do it, more or less, but what do you use in order to really set it free.

And that you have to understand. Because people don't understand why it should be set free. They will say they live on Earth; it's enough because that's their life, and so at the end of their life when they die physically it's finished. I do not know how far your thoughts go. I don't even know how far you want to penetrate with your thoughts in that kind of a concept. You were born; you didn't know, but you are there. Here you are now; now you learn a little bit about Gurdjieff and you die, and then what. Have you ever thought of that. What happens to you; and believe in Heaven, which you cannot describe? Agnostically, simply say, "The end? " Finished?

What becomes of you. If you really try to think about that, when you start to realize that you don't know what will happen, then I think the logical explanation for yourself is that you don't want to live. You shouldn't. And you should kill yourself, because you may as well say, "Sooner or later, what's the difference."

There may be a desire to do something on Earth, and that's what I am talking about. Because if you are not interested in the questions about death, or the reason for being alive, then of course you are not interested at all to take the responsibility for this life on Earth. So that's where we start: What are you in daily life. How do you spend your time? Not how much money you make; how honest are you in making it. Are you lazy. What time you get up. What time you go to bed. What do you do to your body. How much do you dissipate. How much do you actually earn as a sleep to which you are entitled. How much do you ask of your body quite unreasonably, in spending time I say 'uselessly' talk about a lot of nonsense—which is sometimes very good, but not too much of it. Books you read which are a little too heavy; so you take a popular magazine, and even that is too heavy so you take another kind of a paperback and you sit. After five minutes or half an hour, you're too sleepy.

What is ambition. What is aspiration. Towards what. What do you see in the outside world that could inspire you, that you really put up as an aim. What is there. Not a degree; that has nothing to do with it. It is something inside of you. What do you expect your life to be ten years from now, fifty years from now, as an older Man; family, father, husband—What. Building a house. What! What for.

Ask yourself these questions. Why do you want to pay attention to your life. What is there so beautiful for you in your life. Why do you want to hang on to it, and what are you going to do with it. That is a question for Earth only. Here you are born; on this Earth; you're not anywhere else. To what extent you feel you have a duty because you happen to be here, that's your own private affair. To what extent that you think that there is a holy force outside of you, higher than you, to which you have a responsibility—also that is your private life. You find it in your ordinary affairs with people who are a little closer as relationships—personal relationships—and you find it professionally. And that's about all you have to do. Because a sociological relationship as an influence you might have as an author or an artist, or a politician or a big executive for a factory. How you affect people because of your activities and whatever you do and think and what orders you give to those people you don't know—we leave that kind of a

group out, it may happen and it may not. Who knows, maybe you become the author of a bestseller and then of course you will affect a great many people, or you might write a piece of music which becomes popular, and then of course you affect them, you don't know about it.

So, let's stick simply to that what is your personal life, your immediate relationships for which you definitely have a responsibility either already laid on you—that is, regarding your father and mother—or that what you have taken because of your own desire, or your own decision. And then the sociological one; leaving out that what is the effect on other people you don't know, there is professionally a relationship towards that what you have to do in order to earn a living and to become a so-called 'upstanding' Man in society.

This is ordinary life, and that has to be settled first—that is, has to become clear. It does not mean that you will be successful, but you have to have a desire to do something about it and not just take on whatever you can, or live on ... at the expense of someone else. Even if you are in school, you still have that kind of a problem to face, because you become responsible for that what you have to take as so-called 'teaching' material. And then, what is after that. You become mature and then you look at life and what is open for you, and in what direction do you want to go.

All this—what you want to do in a professional direction—remains quite on the surface. You must understand that the Earth doesn't give you very much more. But the question of surface is simply because you happen to be Earth beings. Nobody digs into the Earth to find out what is inside, because it is a little bit too difficult to drill a well; it is too deep; and you can't go there, either, and you can't swim under water, so you don't know what is happening inside.

If you could look at the inside of Earth. Earth is a body. Earth is something that happens to be in the universe in some place; and it has a definite quality, and Earth has a place by itself in relation to the planets and to the Sun. And we draw a nice little horoscope with the Earth at the center. The Earth for a human being is his body. That starts to function—one of the first things after he is born—and in that he has his organs which also gradually develop. And when he is so-called 'mature'—that is, when he is physically mature, when he is eighteen or seventeen years old and his body won't grow anymore, all the different organs have been set in motion or at least they are available—and then you start your life.

What will take place in your feeling and what will take place in your mind. The dexterity of your body, you know; you keep it in trim, I hope; in any event, you can do something with it,

and it need not always be lazy when your mind is interested in having the body do something. What will be your thoughts in your mind, and what kind of thoughts will you want to have. What feeling will there be for your inspirational qualities—going out to what. What kind of ideal do you imagine you ... what will you do ten years, twenty years from now. What is there as an aim. What is the expectancy of the possibility of your life; aside from the fact how long will you live, what will you do.

And again this phrase—What will I do today—should come to you every morning when you wake up. When you say, “Here is the Sun” and perhaps it doesn’t shine all the time, but in any event it’s light—what are you going to do with your day. What will you do then, after that is done. How will you look at your day at the end. Will you be satisfied. Do you think that you grow each day. Do you think that each day something is added to you that is worthwhile. How much has been repetitious. How much has been rebellious. How often have you objected to do things that ought to be done. How often did you hate to work.

You see, unless one becomes quite clear about the necessities and responsibilities of ordinary life, unless you are willing to face them and to come to definite conclusions about them, you will never understand Work à la Gurdjieff. So, it is not a curiosity of your mind adding a few more concepts to certain things that we call ‘self-Consciousness’ or ‘Objectivity.’ It’s quite a different thing. You have to have a foundation. Your foundation is that what you are as a human being—as you happen to live, have lived and willing to live—and not to avoid work when it is needed; so that if you have to Work on yourself, you have some energy for it and some definite reason why you wish it.

The problem that comes up is: If I see myself as I will be when I’m twenty or thirty or forty and I look ahead, what can I expect. This is an ideal that I would have for myself, and it is very interesting, at any age where one is, to try to describe what it is really that you consider an ideal for yourself. It means in the first place that you must know what you are and that you have a certain capacity, a certain form of energy that you want to pursue it. And it has to be reasonable enough so that it is not just blue sky ... but you have to have something that is clear in you, with that kind of an aim for ordinary life so that you learn what it costs; perspiration, real energy, wishing to pay so that you are responsible and conscientious enough in ordinary life to do something. And then, when you are in that sense ‘willing’ to become a Man even if you are not as yet, that there is a desire for yourself to see that the ordinary obligations of life are fulfilled,

then I almost would say you're ready to try to find out something about your inner existence.

Your inner life starts with your feeling. Each Man has a feeling. It is more or less developed. It helps you to some extent, you might say, to give the body something to do. Because the body is used for the expressions of your feeling, and that what is in Man as a feeling helps him to get along in the world and, you might say, have certain relationships—caring, more or less; or loving, sometimes; or jealousy, all the different things; forms of anger, whatever it may be. Those are just ordinary feelings for a Man, and he lives with it. They use up energy. It gives him certain states, sometimes satisfactory, sometimes not so nice; but in any event it may go up and down, but it gives him the form of life.

Like sometimes physical labor will give you an idea that you are alive, so having a feeling *also* gives you the same kind of a form for yourself. Because it is changing. There is a possibility of doing something with it, and it will also have a definite result regarding that what you *feel* you could do, aside from the fact what you *wished* to do and what wish, then, takes a form in your mind as formulating what is it, really, that could become an aim.

So the feeling is very useful, but it belongs to Earth and it belongs to you, and it usually centers around you. Because that is what the feeling is about: For yourself to be what you are as a human being on Earth; and perhaps giving a little bit, but also at the same time when you give, that you expect someone else who is going to give you something.

This feeling is important. It is more important than your mind. It's just the opposite from what one thinks. Because one believes when a person is brainy and has cleverness that he is somebody, he is really nothing; all he knows is a little bit of shifting some logical ideas together and perhaps he has a good memory so that he can call on it; but then the mind starts to fool you because it becomes rational, and in that particular process of rationalization, associative forms appear which then become so inherent in you, and so crystallized, that even that will not give you any kind of a freedom. And after all, the brain is just in your head and it cannot go out very much because it stays there. Your skull is kind of thick, feeling on the other hand is different. Feeling can give me imagination—hallucination, maybe, when it goes to your head too much ... but a feeling has to be there when I wish to create something and I have a concept, and I have to have love for it when I want to create.

When I become artistic ... when I have actually an attitude of wanting to make something that doesn't exist as yet and to which perhaps I would like to attach my name in whatever form

art might take—or the other side of one's particular feeling, which is definitely not based on oneself but on a person in relation to others and perhaps extending a little further than just the Earth, and then sometimes I say that is more of a 'depth' for me that appeals to me and I call it then a 'religion'—and that then I know that that kind of a feeling can help me if I deepen it well enough in the conduct of my life. The conduct of life, then, is not only to satisfy the ordinary existence of a human being on Earth. The conduct then becomes a motivation of what I wish to think and what I wish to feel, and it also becomes discriminatory; because then I will allow energy to go in a certain direction and not in another direction, and I will try to develop something that is much more worthwhile.

In feeling, it's an aspiration when I look at the outside world and I see something that I would desire, and then it changes within me in an inspirational quality in order to bring in myself the possibility for that form of creation that I would like to make. We call it an 'emotional' state when it has to do with the possible relationship, of that what I am now, towards others and not towards myself. It is, in that particular state—when a person starts to change over from the accent of himself, when he loses his selfishness and he becomes more altruistic, or at least he acknowledges that there are other people like him and that he feels he has to allow other people to exist also who, in their own education in their field, may have a perfect right to the way they think and feel—that I will make allowances for other people being different, and perhaps just as good.

When I have lost a little bit of selfishness in the form of jealousy, when I feel that there is something alive in me and I recognize that form of life not only in human beings but in animals and plants; and that I then begin to care for my life and that I feel that something has to happen to my life in relationships with others, and in deepening that kind of a relation, and in deepening that what is my life for myself as expressed as feeling, I then will introduce certain things belonging to the totality of life existing. And perhaps my philosophical ideas go further and assume that life must exist not only on Earth but somewhere else; and I say 'universal' or perhaps then I start using words of a religious kind—and 'God' and 'Heaven'—and all that what has been taught to me may be coming back, or maybe I read about it and for the time being I read them as words and I don't know what to fill them with because there is no content as yet.

The content in order to fill such words comes from my experience; of that what I actually know and then understand of that what is an experience for me which fills, that what is the form

with which I happen to live, with a certain quality of material. That I call an 'experience' and that becomes, then, an essential quality the more refined it is; or you might say even the 'lighter' it is for me or the more contained it will be within me, or that what I then consider as if my body is like a bottle in which certain material is poured, and I try, you might say at times, to break the bottle in order to come to the essence of myself.

It is not so difficult from that time on to relate to other forms of life, and it is not so difficult then to deepen my feelings and to become emotional about the possibility of higher forms of life; which, of course, in the first place I have to respect, and in the second place, since they are higher I hope that they will give me something that can be profitable for myself.

Gurdjieff's work is selfish. Don't make a mistake about that. It is self-centered because I wish to develop. I want to develop, however, not at the cost of anyone else; and in that sense you might say it's 'altruistic,' but it is very definitely something I wish. But it is an honest selfishness. And selfishness is the right kind of a word in that way that I define it: I want to Work on myself. I don't want to Work on others. I want to take the accent away from that what I now call 'criticism' of other people. They have their life to live, I have my own.

It's the realization of my own life that really will carry me. If I wish to take a responsibility for it, there is a chance that it can develop. If I don't want to take that, I will remain on Earth as long as I keep on breathing and I have a little piece of bread to eat. It won't amount to very much, because that what is glorious and honor as far as the Earth is concerned, will probably die out very soon after the physical body dies; and if I have produced certain things that are so-called 'classical,' I think it will last probably a generation—even that is perhaps too long. I don't expect that anyone, unless there are certain exceptions, will actually have his name attached to certain things in the next twenty years if he dies now.

But, that is not the purpose of ordinary Earth. The purpose is to live a life now and to utilize this life for a different kind of purpose, which is *not* of this Earth. That, you might say, is a premise. You may not believe it; you don't have to; it's up to you to find out for yourself if that could be a solution to your thoughts and your feelings. And if it is not that kind of a solution, nothing happens. You will die anyhow, and you will have to face conditions as they will come later; and whatever suffering you will have to go through you'll have to meet, and maybe at that time you can pray a little bit, and maybe that will help. Maybe you can go to church and meditate and sit there. Maybe you become interested in something that requires a

little attention, and for a little while you believe that God is love, and who knows what will happen to you.

But, what are you doing about your own development. What do you think is going to help you. Nature? The Earth? The Earth wishes you to stay here. You are fulfilling a task on Earth. That's the reason you were born on Earth. Mother Nature has a different idea about you. She wants human beings to have a chance that certain forms of life can flow through a human being as a unit and then be used for the maintenance of the Earth itself, and the maintenance in a scale in which the Earth exists and of which the Earth is a part.

Don't think that you just live here because God loves you. You can make God love you when you Work. If you want to remain unconscious you fulfill the purpose of Earth; and that's all there is to it, and Mother Nature will be extremely happy and will give you an A-plus when you die.

If a Man starts to realize what he really is and he says there is no fooling about it—I am that way because I know I am bound. If he starts to see that he is bound, if he realizes that whatever Man may be at birth or conception—whatever may be the conditions in which he happened to be born, whatever may be the different configurations of his horoscope, whatever planets are affecting him in one way or the other, and the Sun rising ... and the rising sign under which he was born, and where Pluto and Uranus and Neptune are—and what it is that a Man in this horoscope represents. And where is his Earth. Because his horoscope is geocentric, so that that what he is binds him. There is no mistake. When you look at types—and you can compare them if you know a little bit about it—you know they must act the way they do because they happen to be born that way, as a type. And a person lives, and he acquires 'characteristics,' as we call them—not traits of his character which may be at the moment of birth given to him from his father and mother, or that what is the astrological configuration which helps to give another third to him, but the third third is that what is his education, his sociological environment, that what happens on the Earth where he lives—at the place, the climate, the different people around him—they all affect him. And such people and such conditions—political, sociological, or otherwise—also are affected by conditions under which the Earth finds itself. And they also are under the influence of a horoscope or astrological influences.

Because there is no question about it: The Sun and the planets affect the Earth in the same way as they affect a human being in a certain way; and perhaps in a larger sense, but cataclysms

and earthquakes and things of that kind definitely are caused, and we can trace it more or less scientifically by Sun spots or that what is an eclipse or what happens to be when Venus happens to be on one side of the Sun and then on the other side, or whatever it is that you know about the planets and the different influences on each other, the Earth is affected. And the Earth creating conditions for me, when I live on Earth I am affected astrologically via the Earth, via the conditions which affect the Earth.

side 2 This makes a Man as he is, and this is what binds a Man on Earth. Don't think for a moment that you are free. Everything that you are doing—and we call it 'subjectivity'—is bound. And if you are no fool, you know it. Because you are driven by desires of your body, about which your mind has absolutely nothing to say. There is not enough strength, energy, insight, ability in your mind to know what is right for you. You simply use whatever happens to be, and you hope for the best. And many times you have to follow whatever your body dictates to you and sometimes what your feelings are; and the mind hangs around a little bit, not knowing, definitely, this is 'right' and this is 'wrong.'

Because the mind doesn't know anything about the solar system. All it knows is how to live on Earth and how to be able to get around in the city, a little bit of thought about an industrial development of some kind so that we can make a little money. The mind as a talent, the mind as a freedom to think originally, to think in original terms, to create, to see that what is not as yet in existence—not based on hallucination, but on that what could become actual as a concept of the mind—there are very few people; and when they are there, we call them 'genius' because they are so exceptional. The average run-of-the-mill of humanity has very little of a mind.

And that what a Man is on Earth is hundred percent bound. We simply say he is 'mechanical,' it's another word to say he belongs to the service of the Earth. And he is bound by it simply because he doesn't know how to get away from it. And, nobody is taught how to get away from it; because it is even accepted as something very useful that you know your way around on Earth and that you are clever and that you are acknowledged, and that you get your name in the paper and that people so-called 'respect' you or perhaps even love you.

All that is superficial, Earth quality. The depth of a Man has to do with his Conscience inside. It has to do with the voice of God inside. It has to do with his spiritual development inside of himself. It has to do with the possibility of something growing that is *not* like your

ordinary body, but it is something of a different kind of a quality. The Gurdjieffian term is 'Kesdjan.' It means 'emotional' body; and with which we have, at the present time, just a little bit but, that what exists as that little bit has in it the quality of hoping for something that could develop.

In a terminology, sometimes Ouspensky uses Man Number One, Two, Three and up to Seven. Gurdjieff very seldom used them, but sometimes they are quite nice to indicate what is the different kind of a type of a Man. And when I say Man Number 'Four,' I definitely mean not a Man Number One, Two, and Three. By that, I simply mean a Man who has pronounced tendencies physically, so-called 'feelingly,' and mentally—that is, a Man as we know them, we call them a 'personality'—that's a human being as he lives on Earth, Man Number Four is a little different. There is something in that Man. He does not accept immediately the condition as it is for whatever it is, without questioning. He is a black sheep. He is not one of the herd. He starts to have dreams. He Wakes Up once in a while, accidentally. He knows that there is something else, but he cannot put his finger on it. He hopes for something. He doesn't know what direction to go, but he knows for sure because there are two things in such a Man: The possibility of his feeling becoming deeper and going over into an emotional state in which he will recognize that he is not the only one on Earth but that there is very definitely a realization that together with him there are others and that in relation to them there is a possibility of loving them, not physically but of a certain way in which an emotional state can be communicated to someone else on that level; and that every once in a while he has a mind that can tell and then indicate by means of a book or certain ways by which certain things are written—or that what can be created with his hands, or sometimes how poetry is created simply to indicate what is the depth of a Man—what is he as a Man, and to what extent is his religion developed that he admits that that what he ought to become is not as yet, but that he hopes for the grace of the Lord to descend on him and to kindle in him that what he believes in.

This is Man Number Four. It is an emotional Man beginning to develop, beginning to grow, beginning to hope, beginning to some extent, even, to know that there must be a possibility because he has a hope. He will not have that hope unless he can believe that there is something that can fulfill it; otherwise, where would the concept of his hope come from. If he has something he says it is 'subjective,' there must be in him something that will admit that something else—Objective—also must exist; otherwise the word 'subjectivity' is meaningless.

And there is something else in such a Man, and it has to do with his mind. That is, whatever there is as a mental faculty that is now operative and is useful on Earth and it happens to form processes of thought and memory and sometimes a little pondering and sometimes a very beautiful and lovely formulation; and that what even is connected with his feeling, aside from the fact that many times there is a distrust of the mind for the feeling and the feeling for the mind and there is no unanimity or no cooperation ... but aside from that, the mind can think, can project itself in the future, can conceive of possibilities which do not exist, can also hope; and every once in a while Gurdjieff would say such a mind can have a flash of Infinity, of that what is, in the terms of Gurdjieff, 'Karatas.'

Karatas is the ideal state for a Man when he could become Conscious, in which the description of Man as a complete Man, having fulfilled his obligations for further growth and followed his possible evolutionary development, that then in such Man all three bodies exist and could then become 'harmonious'—again I say, under the definitions of Gurdjieff and the kind of philosophy that we are interested in. It is a state in which Man, in that kind of a wish and in that kind of an understanding, has freedom of existing as an entity and in which he then feels that that whatever is Earth has served its purpose for him; and he could at such a time leave it if he wishes; and he can stay if also he wishes, because maybe there are certain things that still have to be done since he has taken on a responsibility for his life.

So this what is called a 'flash of Karatas,' it is as if something in the sky happens when there is a comet, or when there is some kind of a body which goes through and reaches close enough to our atmosphere to create, by the friction, a certain fire and we notice it and we say, "There is a falling star." This is a flash of Karatas: An indication of Infinity. That is the concept for a Man of being able to exist without any dimension in time or space. It is a most marvelous realization, sometimes, that one ... when it comes that one has a belief; and religiously one says it is God who speaks, or it is the recognition of something that exists of such nature that we cannot even conceive of it and that we don't dare to use a word; that we cannot even say "God" but that it becomes 'Elohim' or sometimes 'Jehovah' or 'Yahweh' or whatever it is that I don't dare to say, but I want to indicate because somehow or other, being a human being I have to have something that becomes more concrete than just an ethical value where I cannot really put my hands on it.

And I want, in my life, to bring things down to Earth in order to have a concept that I can

use on Earth. If I live in Heaven, I don't care about it. If I could live in an emotional state, I don't care anymore where I come from, even if it is a physical body that I have left. Although I may say that that relationship between that what a Man is in his three centers, when it is fully developed, will give him an opportunity to find a balance within himself because the three in Man will make a balance, two will not make a balance. Two will always fight—or, when they oppose, that what is the strongest will win—but three has in it, as a triad, the possibility of becoming One.

This you must understand quite well: That that what is called 'Work' à la Gurdjieff is based on the Law of Three. It is based on the Law of Noumena. It is based on that what is behind all action. It is based on Infinity when one sees the nothingness of finiteness. It is based on that what I realize at certain times in my life to exist without being able to give it a word. That I know that sometimes in my feeling and sometimes then, when it is emotionally tinted it becomes an experience of one's heart, that in that, then, my life is touched. And then I say, "With this, now, what will I do." Because now I understand there is a little bit more to it than just ordinary surface.

This becomes one's private life. This is the third form in which a Man expresses his relations. The first form was the professional. The second was the personal. This is private. It is the relation towards his Conscience, the relation towards his God, the relation towards his inner life. Man needs this in order to free himself, because if there are only two, it remains on the surface. Three could become One in that sense. That is what happens when, out of three, One is made. The concentration of the three points of a triangle; for instance entering into the field enclosed by the triangle, ending up in a point in which all three, originally, are combined into one point—that one point becomes the center of the triangle, which then doesn't exist than only existing in the point.

And the fact that this combination, because of a certain cohesion, starts to affect that what is in the point with a form of life, you might say that at that point there is 'no reason' anymore to expand in the direction of the triangle because that is where one comes from, and the only way by which it can expand is in a direction away from that what is surface. And, the simplest way would be simply to say that it must be a vertical line. Because that's the only way it could further grow; and then Man becomes, out of the triangle, through this one point, a solidity of form in which the vertical line points to the freedom from Earth, and away towards that what he

calls the 'higher level' to which his life should be dedicated, in devotion.

It is this verticality that gives one the freedom from that what is Earth and the surface on which one lives, and this is the reason why a Man should have a private relationship. This private relationship is his inner, inner chamber. That is where he comes to himself. That is where he goes when the rest of the world is a little bit too much for him and there is perhaps too much suffering on the surface, or too much waste of energy, or too much loss because of the multiplicity of manifestation. When a Man reaches that point where he is 'through,' you might say, with Earth and that there is nothing else but vanity or self-love or so-called 'glory' or a little bit temporary satisfaction—something is there, then, in such a Man that he wishes to reach the point where there is much more peace for himself.

This peace, both of his mind and of his heart, can be found only in the relationship of Man towards that where he belongs to. That is, he has, for himself, the ability to conceive of the possibility of growth in a direction, we simply say 'fusion,' of that what he could become—what he is not now and for which he has to Work. And this form of his inner life that then is taken and where he wishes to live, requires for him a further development. Because his inner life is not complete; it's just there sometimes as an ordinary feeling at a high point, sometimes as an emotional state in which he is affected by something from the outside which then kindles in him a fire—which does not last, because it is not fed enough.

We are all the time trying to cover it. We are all the time trying to carry a burden on ourselves, wishing to go towards that point within oneself which one calls 'essential essence.' It is simply the central point of one's inner life; of that what becomes essentially more important, and that every once in a while a person wishes to go there and he starts out, as it were allegorically 'walking inside' towards that what he believes is his Conscience, or perhaps where his heart may be. And setting out on this particular road, he is still full of all the suffering and all the particular treasures to which he is attached, or that what is the ballast and the packages he has to carry with him, and the thoughts of his manifestations and all the different kind of ideas that are familiar to him and won't let him loose—everything to which he is attached. But he is valiant and he tries to go on-and-on on that road and after a little while, maybe only two steps and maybe a whole day of walking, at a certain point he is tired because he is carrying too much and it drags him down and he sits down and he falls asleep, he's too tired—that's a Man at a certain time in his life: He'll give up.

Work on yourself means I should have a continuation of that kind of a wish. I should not give up. I should dare to face. I should know that the load that I carry on my shoulders has to be shed sometime. It is like Atlas carrying the world. It is like Atlas, who sometimes is tethered and wishes someone else to carry the Earth for him; and when Hercules comes around, Atlas plays a trick; because Hercules is also human, and he would like to find out what it is to carry the burden of the Earth, so Atlas says, “Here, you try, it’s nice.” And so Hercules has the Earth on his shoulders, and Atlas says, “Goody, Goody. Now you can continue.” “Ah,” but Hercules says, “Wait a minute, wait a minute. There is something that is not quite right on my shoulders. It’s probably some kind of a fold. Here, you take the Earth for a minute that I can straighten it out.” And Atlas is a fool, and he takes the Earth back and then Hercules says, “You see? That’s your place.”

This is what happens to a Man. He goes with his load of the Earth—his manifestations, his characteristics, all the things that have been formed in him, all of his so-called ‘earthly’ qualities, everything that has made him astrologically as a type—the way he is he carries with him, and he can’t get rid of it. He carries the Earth in his center, because his horoscope was geocentric. And the problem that Man has to face: How can he have the Sun substitute and take the place of the Earth. That is the problem: How can the mind take the place of the body. How can I place the body in the proper relationship towards the mind if the body in me, as my life is, is now positive, predominant and dictates to me what my life should be. How will the body take on the role of a servant when the mind should become, I have called it many times, the ‘King’: Positive in relation to that what is the negativity of the body, and helped in understanding on a conscientious basis by that what should be his emotional state. The emotion at such a time is fed with information from Above so as to enable a Man to know what he has to do, and to also know that he has the energy to do it. And that then his mind, developed to the point of self-Consciousness, will enable to give him light.

Don’t think that Work on yourself is easy. But at the same time, you must have hope that there is something that is really worthwhile. It will give you, of course, the possibility of freedom away from Earth. And it will give you a fulfillment in your inspiration, to know that that what you are doing is the right thing to do for your own evolution, that ultimately that where it will lead to will be the satisfaction a religion can give you, the satisfaction of a relationship towards that what you call your ‘God,’ the ‘totality of all life,’ to whatever way you understand it

at the present time. And hoping that gradually in living, in the application of that what we call simply 'Objectivity' and by which we indicate that what could free us from this Earth as subjective elements, that gradually with this introduction and these attempts, this constant wish to Work to become free, the constant wish to create that what could help me in telling me and reminding me what I ought to do—without losing, in my life, all possibilities of living and, as a matter of fact, utilizing that what is my manifestation and my reactions in ordinary unconscious states for the purpose of extracting from it that what could become more permanent and putting it, as it were, in the house that I will build on a Kesdjianian foundation—and that gradually out of my feeling center something will develop that I can call an 'emotional' body, worthy enough to point in the direction of God.

After all, the depth of one's life, when one starts to realize that there is much more than just the ordinary appearance and that there is something that must be developed which, at the present time, does not exist, and that that what has to be developed and what is within our means, now, is simply a road or a stepping stone towards that what ultimately I would call a 'Soul' so that in that Soul, with that kind of a quality belonging to God, that what is me as a human being finally will be set free. You see, Mother Nature allows that when you die, because She has no further hold on you.

That what is the life in you and is now in this kind of a form; when the form is not there anymore or is lifeless, that what remains as life, it stays around the Earth because of bondage for a little while. After forty days it is loose ... looser; it still stays around Earth; it still has a function; it still has a problem; it still has a Karma; it is not as yet free; it is not God as yet; it was a form of life separated from God, it takes a little while before it can fuse again.

The difficulties of the mystics is exactly it takes such a long time before one can free oneself on that one particular road of emotional quality, and it goes, then, in that direction at the expense of that what is one's body or that what is one's mind. Work on oneself means that I would like to develop all three possibilities of myself simultaneously; that I will try, on my way towards becoming self-Conscious, to remain a Man on Earth; that I will try when I am on Earth to fulfill the obligations I have regardless of how strong my desire is for my inner life, and that ultimately having inner life and outer life that I am, with myself inbetween that what is outer and inner ... and then utilizing myself as the two forces enter into me, that that what I become is a conversion as a machinery converting raw materials, from left or right coming to me, into a

product which I call ‘Individuality.’

This is how the change of Man should take place, and this is ... if you wish, we will talk about more and more if you come next time. I don’t want to say anything about how to Work; because some of you know and some of you can read ... and some of you can think and talk to others, and you have to find out a little bit before there is a kind of a language that you can understand me. Because if I want to talk about Work, I want to talk about certain questions or concepts that are more or less familiar to you; because otherwise it is abracadabra and I don’t want that, it is not worthwhile to spend that kind of time.

But when you wish, we talk. But then you have to be on that kind of a level of an openness having, for yourself, received already a little bit of what may be meant by ‘Waking Up,’ by ‘Awareness,’ by making ‘attempts,’ by sometimes what we call ‘ABC,’ by sometimes what we call an emotional attitude of a wish of something to be ‘present’ to you, of the place where the body should be in relation to the other centers, of the realization that the other centers should be developed and have a potentiality of development. And that a Man in himself—*within* himself—can have a wish to grow and that in that sense he will be able to find his place in relation to that towards which he wishes to go so that he can be fulfilled that he then, as Man could become harmonious. That is a Man who can strike a chord, and such a chord can sing through the rest of the universe and actually affect everything, as if that what is the rate of vibration set up—and set going by him—will return thousand times in all overtones of the world.

This is really an aim that Man should have; so that when he lives on Earth, that the Earth will not bind him in that sense that he never will be free or has to wait until he dies, but that that what must take place now is his intention to be free as soon as possible. That he can then say to Mother Nature: “Here is your bill, paid in full. I have fulfilled whatever you wished me to do, and now I can leave you because you still belong to Earth and you have your own Karma of the Earth to fulfill.” I have, at least during this lifetime, tried to find what was my Karma that was given to me now—for me to work on now, on Earth, which has Earth qualities which, because of Earth, created conditions for the possibility of my Soul to grow and to become purified in the conditions as the Earth has given—and then one says, “With this now as an entity, knowing that what is meant by the life as I have it and in which form it was, is willing to take on another kind of a form belonging also to the infinite world,” gradually understanding that what is meant by Omniscience, and Omnipotence and Omnipresence.

If you wish, for this coming week or the two weeks, try to think about these ideas a little. Try to become serious about your life. Try to see what place it might take, where it really belongs, and give yourself a little time to stop your time, just to forget what you're so busy with. Wait every once in a while. Arrest yourself, as if something talks to you at such a moment. You can come to yourself. It doesn't matter very much in the rest of the day if you spend half a minute just, almost I would say, in contemplation. But, the contemplation is not just to give yourself another kind of a thought. The idea is that when one stops, one breaks with a chain and one is for that one moment, because of the breakage, free. And in that moment of freedom something can enter into you; because otherwise, when you are bound and you are constantly covering yourself with all kind of coats of protection, that then at such a time because you wish to stand and wait and be free that moment, the openness of yourself, as a result of that effort, will enable you to receive some kind of information about yourself.

I hope that information is a realization of your existence, and that that kind of information reaches you completely free from anything else that you might call 'interpretation,' from everything that belongs to your mind and associative forms, free from all kind of rationalizations of justifying yourself being what you are, but only to accept that what you are as you are; *that* you are; the fact of you existing; the fact of having absolutely no further feeling about yourself—perhaps only that you are glad that you are alive. But, we call that to become, at that moment, 'Impartial' to oneself. And it is at that moment when I become Aware that I say 'I'; and then this 'I' means that moment, it is separated from that what is my body and all the organs functioning and it is, then, this 'I' Observing me or being present to me, it is then where a Conscious state of 'I' touches the unconscious state of 'It', it is then, at that point where God can speak and where I, as 'It', can hear.

It is this openness that one wants at that moment when I say I arrest myself for a purpose of trying to be Aware, or even that 'I' could be Awake to me. That then, what is this Awakening. The acceptance of myself as I am, Awake to myself by what I call 'I'. And 'I', being Impartial and 'I' only recording, is the creation, of me, of something of myself which I then say, 'in the image of God.' And the attributes of that what is 'I', is the wish to see me and the wish to be concerned about me. It means the beginning, in 'I', of Consciousness—of being able to perceive—and it is the beginning of Conscience—in being able to care.

This is the idea underlying the philosophy of Gurdjieff. This is the secret of esotericism.

This is the doctrine that has to be assimilated. This is the way one can learn what a Man is when a Man who wishes to learn wishes to find out how to Be. When a Man, realizing at what level he lives, that he is, then, dissatisfied because it is not becoming to him as a Man; that he starts to see what is he as he is now, and has in him a wish to evolve and to leave that what he is for whatever may be the value, and extracting from it whatever he can and might be serviceable ... but gradually lessening the loads with which he has to travel to carry himself through life, and particularly when it is impossible for him to go through the eye of a needle because he carries too many packages. The only time that a Man can is when he is a point, since the eye of a needle can only be gone through by an entity without dimensions.

So, you have two weeks ahead of you. Two weeks I would say, if you wish, of a serious kind of nature, of that what really, in my opinion at least, should concern you. Of something that can actually give you and, if you wish to become serious and honest, give you a certain perspective about your life. It will free you every once in a while from superficiality. And it will make you really ponder—not necessarily think—because you will have to evaluate such variety of things, such quantities of energies which are being spent by you, such use of the talents which have been given to you, such appreciation of your health, such wish to see that this body, in all its wisdom, is not harmed and can continue to live because you are responsible for it. And if it could give you every morning, when you wake up, a gratitude that somehow or other you have gone through the night again and again and again, and that the day is ahead of you, and that in that day you really wish to continue to live.

If you can remember this every day in the next fourteen days, then with that you can come back, really; because then there is something that really we can talk about: How to Work; what to do; what is needed; what can I expect; what is the motivation for that kind of Work; why should I on Earth become unnatural; why should I wish Heaven to be on Earth when I know Heaven must be away from Earth by definition; what is it in me that could be called Heaven as peace.

So, if you wish, we talk about it some other time. Goodnight, everybody.

End of tape